

THE
TRUTH

As it is in

Theology
Bund 1

J E S U S:

OR

A BRIEF TUTORIAL EXPLANATION
of the Great Mystery of Godliness.

2 Cor. 13. 5. Examine your selves, whether ye be in the Faith.

1 Pet. 3. 15. — Sanctify the Lord God in your Hearts, and be ready always to give an answer to every Man that asketh you a Reason of the Hope that is in you, with Meekness and Fear.

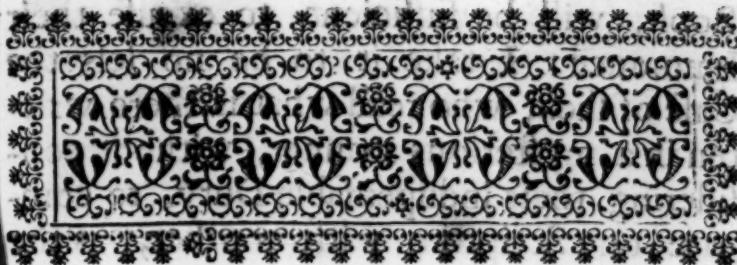
2 Pet. 1. 2. Grace and Peace be multiplied unto you, through the Knowledge of God, and of Jesus our Lord.

By a CHRISTIAN. 

L O N D O N,

Printed in the Year M. DCC. XIX.





The TRUTH as 'tis in JESUS, &c.



T HE might be justly wonder'd at, that Man, being a Creature indued with Reason, and favour'd with an unerring Rule to guide it in a Concern of the greatest Importance, knowing the Corruption of his Nature, that his Weakness and Necessity require he should always have recourse to it, if he would avoid the danger of eternal Ruin ; instead of this, he should be generally running from it into the Mazes of Error, and Folly, and Schemes of his own Invention. But as, I doubt not, this will be very evident to the serious Reader ; that I may not be mistaken in my View, to mean only such, who either seem not to be any way concern'd to know the Tenor of the Sacred

Writings, or think the Difficulties which others meet with, in the Study of this Book, will be sufficient to excuse their Ignorance: I take it to be no less the Case of such, who read what is there written in a mysterious manner, without considering their indispensble Duty, to compare one Scripture with another, as the only way to avoid those Errors, which endanger the Soul by a neglect of it. As to my own part, it is a matter that appears to me so evident, that they are the only authentick Interpreters of themselves, as not to need insisting on; and that those who are truly concern'd to give us the most difficult Passages in a plainer manner, will do this, according to the Apostle, not in the words which Man's Wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual Things with spiritual. Therefore it is our Lord commands us, to search the Scriptures, for in them we think we have eternal Life, and they are they (if we let them speak) which testify of him. Of which, I am perswaded, had the Author of the Scripture-Doctrine of the Trinity duly consider'd; instead of his own Expositions, in favour of the most pernicious Tenets, the World might have been oblig'd to him for such as were Scriptural, and therefore without Exception.

tion. But since he has not endeavour'd by this means, whatever the Title of his Book may import, to promote the Knowledge of the great Mystery of Godliness, as the Truth is in Jesus: that I might contribute something to this great End, and refute what he has there advanc'd, contrary to sound Doctrine, I was willing to attempt it in the propos'd Method. It will be readily granted, it is a great advantage to have the Character of Parts, and Learning, that many in this Nation deservedly have; and that they have it thereby in their power, to be very useful in the World: but I hope I need not use any Arguments to prove such Endowments in themselves, are not to be rely'd on, to our knowing God aright. We are told, none know the things of God, but by his Spirit; and the Scripture affords no Encouragement to any, to expect his Teaching, but those who come to the Father, in the Son, and have no Confidence in the Flesh: The natural Man receiveth not the Things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discern'd. Yet every one who owns a God, must own it is their Duty, to endeavour after a right Knowledge of him; since according to that, will be our Worship of him, and

Love

Love to him. As this Knowledge therefore is only to be had in his Word, we ought to apply to that with humble Minds, and there we shall find he has made a Discovery of himself to those, who seeing their need of his Grace, submit to his Institutions; there we shall learn, who he is, and how he will be worship'd; that before him, there was no God form'd, nor should be after him; that he is the Lord, and besides him there is no Saviour; that for his own Sake, he blotteth out the Transgressions of his People, and will not remember their Sins. Thence it will appear to such, how he who is Just, should thus justify Sinners, yet will by no means clear the Guilty: for from thence we may also learn, that a Virgin should bear a Son, and call his name *Immanuel*; that a Child was to be born, a Son to be given, whose name should be call'd,—the everlasting Father: That this Messiah, in whom God was, being conceived by the Holy Spirit, and therefore call'd the Son of God; as, being made of a Woman, he was also call'd the Son of Man; should be cut off, but not for himself: That he took upon him the form of a Servant, that he might fulfil every tittle of the Law, and bear their Sins on the Tree, who all like Sheep had gone astray, and turn'd every one

one to his own way ; That when he had thus finish'd Transgression, and made an end of Sin, having offer'd himself through the eternal Spirit, without spot to God, he raised him from the dead. And lastly, that as God was in Christ, reconciling the World to himself, he will come again in him, to judge the Secrets of Men by him, taking Vengeance on those who know him not, and obey not the Gospel of his Son. It therefore follows, from what is thus briefly said, that God is pleas'd to manifest himself, as a Being of infinite Purity, and Perfection ; whose Laws being transgress'd by Mankind, would not shew Mercy to them, but in a way consistent with that Majesty, whom they had offended, whereby Mercy and Truth may meet together, Righteousness and Peace may kiss each other. From hence also it will be evident, that God does manifest himself in a twofold manner, (*viz.*) in Christ an everlasting reconciled Father, out of Christ a consuming Fire ; which he will surely be to all those who oppose themselves to such condescensiong Offers of Mercy, and do not fly to lay hold of the Hope set before them, that they may thereby have a Claim to the Righteousness, which God hath brought in by him, and which alone will justify in his sight. It must therefore

fore behove all Men, the Learned and Unlearned, of whatsoever Character they be, to look into, and listen after, the Mystery of Godliness, with an humble Dependence upon the guidance of the Spirit of God; by whom as it is reveal'd in his Word, it shall be also in the Hearts of those who fear him, and are open to receive the amazing Truth. To such, and only to such as these, is this heavenly Secret reveal'd, which continues under so thick a Veil, as it evidently does, to many at this Day. And now I proceed to represent, and, as God shall enable me, reconcile any seeming Contrariety there may be in the relation we have of it; being persuaded, that since it is address'd to us as Creatures indued with Reason, we may, as reasonable Creatures, believe it, tho' acknowledg'd so great a Mystery, as to be even fit for Angels to desire to look into.

God, who is a Spirit, with whom there is no variableness nor shadow of turning; who discerns, and hates, not only the grosser Acts, but also the more reserv'd Idolatry of the Mind, declares himself in this manner.

Exod. 34. — The L O R D, whose Name is Jealous, is a jealous God.

Deut. 32. See now that I, even I, am he, and there is no God with me.

That

That Men may know that thou, whose ^{Psal. 83.}
Name alone is JEHOVAH, art the most ^{18.}
High over all the Earth.

— Before me there was no God form- ^{Isa. 43.}
ed, neither shall there be after me. ^{10, &c.} I,
even I am the LORD, and beside me there
is no Saviour. Ver. 15. I am the LORD
your Holy one, the Creator of *Israel*, your
King. Ver. 25. I, even I, am he, that
blotteth out thy Transgressions for my
own Sake, and will not remember thy
Sins.

— I am the first, and I am the last, ^{Isa. 44. 6.}
and besides me there is no God. Ver. 8.

— Is there a God besides me? yea, there
is no God, I know not any.

Hear O *Israel*, the Lord our God is ^{Mark. 12.}
one Lord. ^{29.}

And this is Life Eternal, that they ^{Joh. 17.3.}
might know thee the only true God, and
Jesus Christ whom thou hast sent.

Without Controversy great is the ^{1 Tim. 3.}
Mystery of Godliness, God was manifest ^{16.}
in the Flesh.

Looking for that blessed Hope, and the ^{Tlt. 2. 13.}
glorious appearing of the great God and
our Saviour Jesus Christ [even Jesus
Christ.]

— I am the first and the last.] ^{Rev. 1.17.}

S E C T.

Mat. 1. 20, — *Joseph, the Son of David, fear not to take unto thee Mary thy Wife; for that which is conceived in her is of the Holy Spirit.*

And she shall bring forth a Son, and thou shalt call his Name Jesus; for he shall save his People from their Sins.

Ver. 23. — And they shall call his Name *Immanuel*, which, being interpreted, is God with us. [That we should not have confus'd, or wrong Apprehensions, of him who is a jealous God, we are told in this, and in *Luke's Gospel*, that what was conceiv'd in the Virgin *Mary*, was of the Holy Spirit: and is assign'd as the express

* Luk. 1. 35. Reason, why Christ is call'd the Son of God. Which must therefore be understood, not of his Divine, but Human Nature: His Name is call'd, *Immanuel*, God with us, (*viz.*) in his Son Jesus

* 2 Cor. 5. 19. Christ, to reconcile the World to himself, The Father that dwelleth in me, * Joh. 14. 10. he doth the Works. But if I cast out * Mat. 12. 28. Devils by the Spirit of God, then the Kingdom of God is come unto you. I can of my own self do nothing: as I hear, I judge; and my Judgment is just, because I seek not my own Will, but the Will of the Father which hath sent me.]

S E C T.

S E C T. II.

—This Man blasphemeth. [The ^{Mat. 9. 31} Jews would not believe but that he was the Son ¹ of Joseph, and therefore (tho' ^{Joh. 6.} he did such Miracles as some of them ^{42.} confess, none could do, except God ^{Ch. 3. 24.} were with him) they were ready with a Charge of Blasphemy against him, in whom God took this gracious Method ^{2 Cor. 12. 19.} to manifest himself to sinful Men.]

S E C T. III.

He that receiveth you, receiveth me; ^{Mat. 10.} and he that receiveth me, receiveth him ^{40.} that sent me. [The Spirit of ⁴ Christ, ^{1 Pet. 1.} who is the Spirit of ⁵ God; who is God, ^{11.} even the Father, by whom ⁶ Christ was ^{Rom. 8.} raised from the dead; was, in their measure, ⁷ in them; but in Christ without ^{Sect. 1.} measure.] ⁸ ^{Gal. 1. 1.} ⁹ ^{Joh. 3. 34.}

S E C T. IV.

All things are deliver'd to me, of my ^{Mat. 11.} Father; and no Man knoweth the Son, ^{27.} but the Father; neither knoweth any Man the Father, save the Son, and he to whomsoever the Son will reveal him. ^{Sect. 1.} [The Son, who hath all Power in Hea- ^{Mat. 28.} ven ¹⁸⁴

^{1 Cor.}
^{12. 3.} even and in Earth.—None can say that Jesus is the Lord, but by the Holy Spirit.]

S E C T. V.

^{Mat. 12. 8.} For the Son of Man is Lord, even of the Sabbath Day. [Call'd the Son of ^{Gal. 4. 4.} Man, being made of a Woman.]

S E C T. VI.

^{Mat. 12.} Wherefore I say unto you, all manner ^{31.} of Sin and Blasphemy shall be forgiven unto Men: but the Blasphemy against the Holy Spirit shall not be forgiven unto Men.

And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this World, neither in the World to come.

[But, tho this is deliver'd in so full and plain a manner, there are some who say 'tis evident, by the Holy Spirit in this place, cannot be meant his Person, but his Works; because no reason can be given, according to the Principles they go upon, why Blasphemy against the Spirit should be more unpardonable than against the Son, or Father. But this, however it

appears

appears to others, is what the real Christian can give a reasonable account of; because, it cannot be suppos'd they were equally criminal: or it could not possibly be a Sin of so heinous a Nature in them, to speak against the Son, whom they knew ^{Joh. 6.} not; or against the Father, of whom ^{42.} ^{Ibid. 8.} they were likewise ignorant; as that must ^{19.} be, of which any are guilty, when they sin against the Holy Spirit, who is no other than God manifesting himself to Sinners, through ³ his Son, for their Conviction, and Salvation.] ^{1. Rom. 5.} ^{I. Sect. 1.} ^{Gal. 3. 14.}

S E C T. VII.

Whence hath this Man this Wisdom, ^{Mat. 13.} and these mighty Works? Is not this the ^{54.} Carpenter's Son? [The mean Condition in which our Lord appear'd, gave such Offence to the Jews, who thought they ⁴ knew him, and whence he was, that ⁴ ^{Joh. 7.} they would not own him as the Messiah.] ^{27.}

S E C T. VIII.

— *Have Mercy on me, O Lord, thou ^{Mat. 15.} Son of David.* [Being made of the Seed ^{22.} of ⁵ David, as concerning the ⁶ Flesh: ^{31.} — *I am the ² Root and the Offspring of ⁶ Rom. 9. David.*] ^{5.} ^{Rev. 22.} ^{16.}

S E C T.

S E C T. IX.

Mat. 16. —Whom do Men say, that I the
 13. Son of Man am? And they said, some
 say thou art *John* the Baptist, some *Elias*,
 and others *Jeremias*, or one of the Pro-
 phets. He saith unto them, But whom
 say ye that I am? And *Simon Peter* an-
 swer'd and said, Thou art Christ, the Son
 of the living God. [But whom say ye
 that I am? A question of the greatest
 1 Joh. 17. importance, it being Life Eternal, to
 3. know the only true God, and Jesus Christ
 whom he hath sent. Therefore in answer
 to it, after we have, observ'd it is thus
 put, who I the Son of Man am? Let us
 carefully attend to what *Peter* replies, and
 our Lord approves; Thou art Christ, the
 Son of the living God. He is the Son of
 2 Sect. 1. God, as conceiv'd by the Holy Spirit,
 3 Sect. 5. he is the Son of Man, as made of a Woman;
 which apprehension of him, among
 the many Opinions of Men, is most agree-
 4 Luke 9. able to Truth, *as he is the Christ of*
 20. *God.*]

S E C T. X.

Mat. 17. —Likewise shall also the Son of
 12. Man suffer of them. [We were recon-
 3 Rom. 5. ciled to God by the Death of his Son.
 10. As

As we find he is spoken of, where it is said, Of whom as concerning the Flesh Christ came (and as concerning which he suffer'd) who is over all, God blessed for ever. Amen.]

¹ Sect. 8.

² Ch. 4. 24.

Col. 1. 22.

2 Cor. 13.

4.

S E C T. XI.

For where two or three are gathered together in my Name, there am I in the midst of them. [—Lo I am with you always, even unto the end of the World.]

¹ Mat. 28.

² Ch. 28.

In the midst of the seven Candlesticks, one like unto the Son of Man. Ver. 17. 13.

³ Rev. 1.

— And he laid his right Hand upon me, saying unto me, Fear not; I am the first and the last.]

S E C T. XII.

— Why callest thou me Good? There is none good but one, that is God. [The Jews generally esteem'd our Lord, to be no more than a mere Man: of which opinion we must likewise suppose the Person was, who is here reprendered.]

¹ Mat. 19.

² 17.

³ Joh. 6.

⁴ 42.

S E C T. XIII.

— But to sit on my right Hand, and on my left, is not mine to give, [as the Son.] Even as the Son of Man came Ver. 28,

¹ Mat. 20.

² 23.

³ Sect. 1.

⁴ 28.

came not to be ministered unto, but to minister, and to give his Life a Ransom for many. [In whom the Fulness of Deity dwelleth bodily, and from whom, as he had the Disposition, so also he had the Power.]

THE TOWER

S E C T. XIV.

Mat. 22. ——What think ye of Christ? Whose Son is he? They say unto him, The Son of *David*. He saith unto them, How then doth *David* in Spirit call him Lord, saying, The *LORD* said unto my Lord, Sit thou on my right Hand, till I make thine Enemies thy Footstool? If *David* then call him Lord, how is he his Son? And no Man was able to answer him a word. [Here is a Question put, and a Truth very readily asserted. But, when our Lord proceeds to ask these *Pharisees*, who were a Sect generally esteem'd the most Learned, and Religious, among the *Jews*, how *David* calls him Lord; and since he calls him Lord, how he is also call'd his Son: It will appear they knew not what they said. They had nothing to answer. Which, tho a Question of as great Concern to know at this time as ever; and we have the advantage of having Life and Immortality brought to Light by the Gospel, even with this Advantage, the

the generality of those esteem'd the most Learned, and Religious, among profess'd Christians, it may be fear'd, would be as much at a loss to answer, (except those who darken Counsel by words without ^{Job 38:} Knowledge) as the *Jews* themselves.] ^{2.}

S E C T. XV.

But of that Day and Hour knoweth no ^{Mat. 24:36.} Man, no not the Angels of Heaven, but ^{Mark 13:32.} my Father only. [Or as it is in another place: But of that Day and that Hour ^{32.} knoweth no Man; no not the Angels which are in Heaven, neither the Son, but the Father. From hence those who are so unhappy as to imbrace the *Arian* Heresy, do much encourage themselves in their deadly (yet prevailing) Error. They say it is to be observ'd, there is a manifest gradation in the Text: As first, we are told no Man knoweth; and we believe our Lord to be a perfect Man; that he was made a little ³ lower than the ^{Heb. 2.7.} Angels. Secondly, that the Angels do not know; both which are asserted in this place, and the knowledge of the time ascrib'd only to the Father. But, lest some should say, he may be suppos'd to speak of himself in this place, as the Son of Man, who as such was made a little lower than the Angels, and as such doth

not know the time, and gives the Precedence to Angels: Thirdly, To put it beyond doubt, according to *Mark's Gospel*; But of that Day and that Hour knoweth no Man, no not the Angels which are in Heaven, neither the Son, but the Father. In which the Evangelist, as all Things were made by the Word, or Son, gives on this account the Precedence to him, (so that when they speak of him, as the Son of God, they mean inclusively, the Word his Divine Nature.) And yet we are told he doth not know. This is thought by some, to be a considerable difficulty to those who oppose the Principles of *Arius*: And those who give into them, take it as an evident Proof in their favour; so that many, by not being throughly read in the Scriptures, have been in danger of those pernicious Tenets, that the Son, as to his Divine Nature, is distinct from, and inferior to the Father, and the Holy Spirit to Father and Son. Therefore, to obviate such dangerous Mistakes, it is answer'd to what is said above; that tho it is acknowledg'd, according to the Scripture of Truth, that the Son of Man, as such, was made a little lower than the Angels; and that he would have us believe, as such, he did not know the time: And further, that tho he was conceiv'd by the Holy Spirit,

and therefore call'd the Son of God, in whom he dwells in a peculiar manner; and according to *Mark's* Gospel justly claims, as such, the Precedency of Angels; yet, as the Son, he doth not know the Day and Hour: But as the fulness of Deity dwelleth ¹ in him, it is he that searcheth the Hearts and trieth the Reins, that knoweth ² all Things.] ³ Joh. 21. ^{17.}

S E C T. XVI.

When the Son of Man shall come in ^{Mat. 25.} his Glory, and all the Holy Angels with ^{31.} him, then shall he sit upon the Throne of his Glory, and before him shall be gather'd all Nations. [So then, every one of us shall give account of himself to ⁴ God.—For ⁵ God is Judge himself. ^{4 Rom. 14.} —In the Day, when ⁶ God shall judge ^{12.} the Secrets of Men by Jesus Christ, according to my Gospel. —Looking for that blessed Hope, and the glorious appearing of the great ⁷ God and our Saviour, Jesus Christ; or, as in some Translations, even Jesus Christ.] ^{6 Rom. 2.} ^{16.} ^{7 Tit. 2.} ^{13.}

S E C T. XVII.

Then cometh Jesus with them unto a ^{Mat. 26.} place call'd *Gethsemane*, and faith unto ^{36.} the Disciples, Sit ye here, while I go and

pray yonder. And he took with him Peter, and the two Sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My Soul is exceeding sorrowful, even unto Death; tarry ye here and watch with me. And he went a little further, and fell on his Face, and prayed, saying, O my Father, if it be possible, let this Cup pass from me: nevertheless not as I will, but as thou wilt. [Which he speaks, as Man and the

² Sect. 10. Son of God, by whose Death we are reconcil'd to God.]

S E C T. XVIII.

Mat. 27.
46. And about the ninth Hour, Jesus cried with a loud Voice, saying, Eli, Eli, La-
ma Sabachthani? that is to say, My God, my God, why hast thou forsaken me?
² Sect. 10. [From whence it appears, that Christ, as
² Sect. 9. concerning the Flesh, even the Son of God, was left of God to suffer Death; that as by Man came Death, by Man,
⁴ Heb. 9.
^{14.} through the eternal Spirit, offer'd without-spot to God, even his own divine Being, might also come the Resurrection of the Dead.]

^{14.}
⁵ Tit. 2.
^{14.}
Eph. 5.27.
Acts 20.
28.

⁶ 1 Cor. 15.

21.

S E C T.

S E C T. XIX.

And Jesus came and spake unto them, ^{Mat. 28.}
 saying, All Power is given unto me in ^{18.}
 Heaven and in Earth. Go ye therefore ^{Sect. 1.}
 and teach all Nations, baptizing them in
 the Name of the Father, and of the Son,
 and of the Holy Spirit; teaching them
 to observe all things whatsoever I have
 commanded you: and lo, I am with you
 alway, even to the end of the World.
 Amen. [In the Name of the Father, and
 of the Son in whom the ^{2.} Father, even ^{Sect. 1.}
 the Holy Spirit dwelleth, and of the
 Holy Spirit who manifests himself ^{Gal. 3.}
 through ^{4.} his Son, for the recovery of ^{14.}
 fallen Mankind; that Glory might be ^{Eph. 2. 7.}
 given to the only wise ^{5.} God through Je-
 sus Christ, who by his ^{6.} Spirit is with ^{Tit. 3. 6.}
 his Church, even unto the end of the ^{7.} Rom. 16.
 World. Amen.] ^{27.} ^{6.} Ch. 8. 9.

S E C T. XX.

Why doth this Man thus speak Blas- ^{Mark 2. 7.}
 phemies? Who can forgive Sins but God
 only? [The Jews were told, that a ^{8.} Vir- ^{9. 14.}
 gin should bear a Son, and call his Name
Immanuel: That a Child ^{8.} was to be born, ^{9. Ibid. 9. 6.}
 a Son to be given, whose Name should
 be call'd Wonderful, Counsellor, the migh-
 ty

ty God, the everlasting Father, the Prince
 1. Mal. 3.1. of Peace. That the Lord should come
 to his Temple, even the Messenger of the
 Covenant, of whom they were at that
 2. Luk. 3. time in general Expectation, he should
 25. come: and therefore had they consider'd
 these, and other Prophecys of the Messiah,
 as they ought; and that such Works were
 3. Joh. 15. done by this³ Man, which no other Man
 24. did; instead of charging him with Blas-
 phemies in forgiving Sins, they might
 have known, that he was that God, who
 4. Ch. 1.10. made, and at the appointed time was
 come to redeem the World, who forgave
 5. Isa. 43. Sins in this God-like manner.]
 25.

S E C T. XXI.

Mark 9. — Whosoever shall receive me, re-
 37. ceiveth not me, but him that sent me.
 [Whosoever receiveth Christ, receiveth
 6. Joh. 10. him not only as the Son, whom the Fa-
 36. ther sanctified and sent into the World;
 7. Ch. 1. 1. but as the⁷ Word, who is God, manifest-
 8. 1 Cor. 1. ing his Power⁸ and Wisdom, in the re-
 24. covery of Sinners through Christ, in whom
 9. 2. Sect. 1. he⁹ was to reconcile the World unto him-
 self.]

S E C T.

S E C T. XXII.

— For there is one God, and there is ^{Mark 12.}
none other but he. [Who at sundry times,
and in divers manners, spake in time past
unto the Fathers in the Prophets, hath
in these last days spoken unto us in ^{1 Heb. 1.}
Son.] ^{32.} ^{1, 2.}

S E C T. XXIII.

— But for the Elect's sake, whom he ^{Mark 13.}
hath chosen, he hath shortened the Days. ^{20.}
[Christ speaks as the Son.] ^{* Joh. 11.}
^{41.}

S E C T. XXIV.

— Abba, Father, all things are pos- ^{Mark 14.}
sible unto thee, take away this Cup from
me: Nevertheless, not what I will, but
what thou wilt. [Speaking as Man, and
the Son of God, he came to do the Will
of him ³ that sent him.] ^{* Joh. 6.}
^{38.}

S E C T. XXV.

— Truly this ⁴ Man was the Son of ^{Mark 15.}
God. ^{39.} ^{* Sect. 1,}
^{& 9.}

S E C T.

S E C T. XXVI.

Luke i.
 26, &c. And in the sixth Month, the Angel
 Gabriel was sent from God, unto a City
 of Galilee, named Nazareth, to a Virgin
 espoused to a Man whose Name was Jo-
 seph, of the House of David; and the Vir-
 gin's Name was Mary. And the Angel
 came in unto her, and said, Hail thou
 that art highly favour'd, the Lord is with
 thee: blessed art thou among Women.
 And when she saw him, she was troubled
 at his saying, and cast in her Mind what
 manner of Salutation this should be. And
 the Angel said unto her, fear not Mary; for
 thou hast found favour with God.
 And behold, thou shalt conceive in thy
 Womb, and bring forth a Son, and shalt
 call his Name Jesus. He shall be Great,
 and shall be called the Son of the Highest,
 and the Lord God shall give unto him the
 Throne of his Father David. And he
 shall reign over the House of Jacob for
 ever, and of his Kingdom there shall be
 no End. Then said Mary unto the An-
 gel, How shall this be, seeing I know not
 a Man? And the Angel answered and
 said unto her, The Holy Spirit shall come
 upon thee, and the Power of the Highest
 shall overshadow thee: Therefore also
 that Holy Thing which shall be born of
 thee,

thee, shall be called the Son of God. Now, tho this is a Reason from Heaven, and ought on that account to be esteem'd sufficient, since many who profess the Christian Religion, cannot receive it as such, believing him to exist with the Father as a distinct Person in the Character of the Son from Eternity, and therefore say this being applicable to the human Nature, can't be suppos'd the only reason of his Sonship: and also, since they who are agreed in this, are very much divided as to the Dignity of his Person and Manner of Being, and are thereby known, as distinguish'd under the general Names of *Arian*, and *Athanasian*: After I have mention'd something more particular of the difference between them, I shall offer to Consideration, what may be necessary to the better understanding some Passages of Scripture, which not being thus interpret-
ed, appear the occasion of their common Error. But first, their difference is briefly this. The *Arian* holds the Word, or Son, to be a Person deriving from the Father, with whom he existed before the World was, both his Being it self, and incompre-
hensible Power, Knowledge, and other di-
vine Attributes, in a manner not reveal'd; but, is not only distinct from, but also inferior to the Father; who alone, di-
stinct from the Word, or Son, and Spirit,

who are distinguish'd in like manner, is strictly, and absolutely, the one supreme God. On the other hand, those who call themselves Orthodox, tho they agree to own the Word, or Son, which with both Parties are convertible Terms, a Person distinct from the Father; and that he has existed from Eternity: yet say, that being begotten before all Worlds, of the same substance with the Father, they believe he is Co-essential and Co-equal with him in Power and Glory; as is also the Holy Spirit, who proceeds from the Father and Son; and being three distinct Persons, are the one supreme God. But now I proceed to some of the Texts which seem to occasion these mistakes: only, in a few words, let me caution every one, in so weighty a Point, especially seeing the Unity of God is so fully asserted in the Scriptures that all Parties are oblig'd to own it, how inconsistent soever with their Principles; that they endeavour, where these Writings are mysterious, to unlock them with the Key of other Scriptures, as the following Instances may be approv'd. When our Lord had said, And this is Life Eternal, that they

¹ Joh. 17. 3. might know thee the only true God, and Jesus Christ whom thou hast sent; he adds, a little lower, And now, O Father, glorify thou me with thy own self, with the

the Glory which I had with thee before the World was : which is taken by the *Arians*, and others, as a Proof of the Præ-existence of the Son, as a distinct Person, consider'd in his Divine, as he now also is in his human Nature.

But let such who are willing to receive the Truth in the Love of it, suspend a while their Judgment ; let them revolve the sacred Pages, and they will find we are told, he was the ' Lamb slain from the ^{Rev. 13.} Foundation of the World. Now therefore as Jesus Christ the Son of God had Glory with [in] the Father, who is the only true God, before the World was, tho he was not conceiv'd or born till the Reign of *Augustus* : so is he also said to be the Lamb slain from the Foundation of the World, tho he suffer'd not till the Reign of *Tiberius Cæsar*. And agreeable to this, we may very consistently understand the place, where he is said to be the ² first-born of every Creature. And that ² Col. 1. other place, where it is said, when he ^{15.} bringeth in the ³ first-begotten into the ^{16.} World. For, it is reply'd, he was so ^{6.} with respect to him ⁴ who quickneth the ^{17.} Dead, and calleth those things which be ⁴ Rom. 4. not, as though they were. But then they tell us further, that the Scripture says he was made ⁵ so much better than the Angels. ⁵ Heb. 1.4. Which must respect his divine, not human

Nature ; since, as to the latter, he was made a little lower than the Angels. To which it is answer'd, it must respect him, not as the Word, but as the Son of God.

¹ Sect. 15. The reason of which being assign'd above, may, as to this particular, serve to answer such who infer from hence, the Word, or divine Nature of the Son, must be a Creature. And to confirm what has been already offer'd, they may do well to remember there is no Comparison of the Creator with the highest Rank or Order of his Creatures. But that he emptied himself, by taking our Nature, and thus in the fulness of time manifested himself in the Flesh, in a mysterious manner, in his only-begotten Son, who, as such, is made better than the Angels (seeing he has the Spirit without measure, which cannot be said of those bright Orders) has been

² Sect. 3. prov'd from the Sacred Writings. And now, since I am endeavouring in a Scriptural way to solve these Difficulties, and my design is, to go no further than the four Gospels ; I shall here likewise take notice of that Passage, where Christ is

³ Phil. 2.6. said to be ³ equal with God ; and that other, where he is call'd the express

⁴ Heb. 1.3. ⁴ Image, or Character of his Person. As to the one and the other of these, I take it to be generally acknowledg'd by profess'd Christians, except the *Arians*, *Semi-Arians*,

Arians, &c. that Christ is the most High God. And I take this to be evidently prov'd in few words. We are told that God is a Spirit, who was, even in ^{1 Joh. 4.} the Fulness of his Deity, in Christ. ^{24. Sect. 13.} Whence then can any who believe this, have such confus'd and dark Apprehensions of him who is a jealous God, as to conceive there was a distinct divine Being, or Person, in Christ; which caus'd the Apostle to say of him, that he thought it no Robbery to be equal with God? Whereas he being in the Form of God, thought it no Robbery to be equal with God, knowing the Fulness of the Deity dwelt bodily in him: and that though God was pleas'd, in a mysterious manner, to veil, or empty himself, by taking our Nature, he did not diminish his glorious divine Perfections, by manifesting himself in his only-begotten Son Christ Jesus: who was ³ made in the likeness of Men, ^{3 Phil. 2.7.} and being found in fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross. Wherefore, God also hath highly exalted ^{Ver. 9.} him, &c. And as to the other place, the Son of God, the appointed Heir of all things, through whom also he made the Worlds, is most reasonably said to be the Brightnes of his Glory, and the express Image or Character of his Person, and

and that he sustains all things by the Word of his Power; That by himself he purged our Sins, and sat down on the right Hand of the Majesty on high; who hath put all things under his Feet; who

³ Sect. 3. hath the Spirit of the invisible God without measure, even the ² Father, dwelling in him. But one thing more, before I close this Section. There be some who

² Sect. 1. think those words of the Psalmist, a Proof of our Lord's Præ-existence, as the Son, where he says of Christ, The L ORD said

³ Psal. 2.7. unto him, ³ thou art my Son, this Day have I begotten thee; not as a thing which was to do, but was already done. To such I answer, that it is true, the

⁴ Heb. 4. Works of God were ⁴ finished from the Foundation of the World; but this does not hinder, that the Prophet *David*

³ Acts 13. should speak prophetically of Christ in this place. ⁵ Which I think will easily appear, by the Application of the words.

^{33.} Which being consider'd, I hope it may appear likewise, that if the Scriptures are rightly us'd, by searching and comparing them together, we may have from thence, by the aids of his Grace, such knowledge of the Things of God, and Mystery of Christ, as will enable us to

⁶ 2 Tim. 1. say, we ⁶ know in whom we have believ'd. If therefore this Method be pursued, as on the one hand they must see the

the Violence done to the Writings of the Prophets ; so on the other, they would see it also done to those of Christ, and his Apostles : and that the Unity of God, whatever they pretend, is manifestly subverted by such Principles.

S E C T. XXVII.

—Of him shall the Son of Man be Luke 9.
asham'd, when he shall come in his own ^{26.}
Glory, and Father's, and of the Holy
Angels. [—In his own Glory, as ' God- Joh. 8.
man, and his Father's Glory, as Man and ^{58.}
the ' Son of God.] * Sect. 1.

S E C T. XXVIII.

I cannot think it necessary, that if we would understand St. John's Gospel, we should be acquainted with the historical Occasion of it ; as that it was writ against *Cerinthus*, *Ebion*, and such like ; which would be to suppose, that tho' it is a part of the Revelation, which brings Life and Immortality to Light, it contains what is not sufficiently explain'd by it self, nor in the whole Book of God. And therefore that any thing of this kind dropt from a late celebrated Pen, we must attribute it to human Frailty. However, I think, there is no need to question, that this

this and the other divine Books, were writ for the Instruction and Comfort of God's People; that they might refute, by the diligent use of them, the many Errors, which, probably at that time, but especially during the Apostacy, should prevail among the Outer-Court Worshippers. And that they might find this Book, in particular, exceeding useful, to oppose any who disbelieve the Unity of God, or Deity of Christ. Our blessed Lord says, When the Son of Man cometh, shall he find Faith on the Earth? And indeed, considering the Mystery of Iniquity begun to work in the Apostles time, and the poisonous Infection spread all around, till Antichrist was form'd, by such as took the Errors of the Times with their Religion by Inheritance; we have Reason to fear, that now for a long time, the Witnesses for Truth have been but few. I have already mention'd two numerous Parties, and given a short account of what they held: the one of which, after various Struggles, having establish'd their Opinions for Orthodox, the other declin'd under the Name of the *Arian* Heresy. But now I come to mention a third, which seem of much later Date; these hold that Christ, tho frequently call'd God, being such by Office, did not exist in either Character, as distinct from, and inferior to,

to, or Co-equal, and Essential with the one supreme God, and is no more by Nature than a Man. And this is the *Socinian*. So that by what I have briefly said of each of these, it is very evident, how much they are divided in the most weighty and fundamental point of Faith; and then what wonder, if by the Clue of these false Principles, they run themselves into those Labyrinths of Error, which end in their own Confusion. But, besides such as these, who relying on their own Strength have err'd; there are many others, it may be fear'd, at this Day, that are ready enough, if words would do, to say the Bible is their Rule in this great Affair, (who have not been concern'd under a Sense of Guilt to humble themselves before God, and submit to the Institutions of this Rule, as the ordinary means he has appointed, not only of covenanting with him, and obtaining an assurance of Pardon for past Sins, but also of receiving greater measures of Light and Knowledge, and Grace to keep from Sin in time to come;) who yet think they are oblig'd to believe in matters of Religion, what others once assert to be their Duty, without ever setting themselves seriously and impartially to enquire whether those things are so. But however they may sooth themselves in acting in such an un-

E. reasonable

reasonable manner, whether it proceeds from an unsuitable deference to the Minister, or love to Ease, at the expence of Duty ; or on the account of any worldly Views : they may be assured of this, that he who gave them Reason, and endued them with Capacity to know their Maker, will not accept of such unreasonable Service at their hands. But to return from whence I have digress'd. Since it is not unlikely that St. *John* had a particular regard to the *Jews* his Countrymen, when he wrote his Gospel, it may not be improper just to observe here, that *Philo*, an esteem'd Writer of that Nation, who liv'd about this time, says, the Word is a Name of God ; and must be suppos'd to believe

* Ps. 33.6. agreeable to what the ' Psalmist says, that he made Heaven and Earth : and therefore in this he differ'd not with *John*, who says the Word was God, and that all Things were made by him, but that he became Flesh ; in this they differ'd, the *Jews* would not believe this Mystery (which without * Controversy is great) tho our Lord says he did those Works among them, that never any other Man did. But here we may observe, since the *Arians* by reason of our rendring the Word with God, as a distinct Person from the Father, say it would be an absurdity to believe he is the same Person with whom
he

² 1 Tim.
3. 16.

he was ; that *Athenagoras*, a most antient Christian Writer, speaking of this, does not give them the advantage they take by our Translation, when he says God is an invisible Mind, in whom the Word was from the beginning : which is so just a Definition of the Text, that I believe none who are open to Truth will except against it. But that we may have the clearer Apprehension of it, let us seriously consider the Import of the Expressions, Mind and Word. And if it be allow'd, the Word of a rational Being conveying the real Sentiments of the Mind, is justly said to be the Mind of this Being thus express'd, so in like manner, may we humbly speak it, is Christ the Word, God the invisible Mind, manifesting himself by Power and Wisdom. And I think none can well imagine, if the *Jews* had believ'd the one God and everlasting Father, by his Name the Word, manifesting himself to them, and dwelling with them, in his only-begotten Son, who being conceiv'd in the Womb of the Virgin, by the Holy Spirit, who is God, was said to come out from God : had they believ'd this, tho they had continued the same Sentiments of the Unity of God they always had ; sure, none can think the Truth of their Christianity would have been once question'd, except when the Mystery of Init

quity begun to work, among those who profess'd themselves of that Religion.

S E C T. XXIX.

Joh. 1. 1.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All Things were made by him; and without him was not any thing made that was made. Or thus:

In the beginning wasthe Word, and the Word was in God, and the Word was God. This Word was in the beginning in God. All Things were made by him,

2 Cor.

3. 17.

Joh. 4. 21.

&c. [Who is a ' Spirit.]

S E C T. XXX.

Joh. 1. 14.

And the Word was made Flesh, and dwelt among us (and we beheld his Glory, the Glory as of the Only-begotten of the Father) full of Grace and Truth. [When the Apostle had said, the Word was made Flesh, and dwelt among us; he then says, we beheld his Glory, the Glory as of the Only-begotten : not thereby intending, he was begotten as to his Divinity, but as he was Man and the Son of God, being conceiv'd by the Holy

Sect. 1.

Spirit,]

S E C T.

S E C T. XXXI.

No Man hath seen God at any time; ^{Joh. 1.18.} the only-begotten Son, who is in the Bosom of the Father, he hath declared him.

— Ye have neither heard his Voice at ^{Ch.5.37.} any time, nor seen his Shape. Not that any ¹ Man hath seen the Father, save he ^{Ch.6.46.} who is of God, he hath seen the Father.

There shall no ² Man see me and live. ^{Ex. 33.}

— Whom no Man hath seen, or ³ can see. ^{20. 1 Tim.6.} Yet God gives the Light of the Knowledge of the Glory ⁴ of God in the Face of ^{2 Cor. 4.} Jesus Christ, in whom dwelleth the Fullness of the ⁵ Deity bodily.

But as I have ^{6. Sect. 15.} undertaken, by God's assistance, to reconcile the Scriptures to that main Point, for which I contend: so I think I have

here a proper occasion, and shall be carrying on what I intend, to endeavour to remove the difficulties charg'd on those Passages, which seem to contradict such other Texts, wherein we are told he is invisible; and particularly that, which says, Ye have neither heard his Voice at any time, nor seen his Shape. To instance a few of them; we are told the

⁷ LORD appear'd to *Abraham* and said, Unto thy Seed will I give this Land: And there builded he an Altar unto the LORD who appeared unto him. Another Passage

¶ Ch. 18. 1. sage to this purpose, is that of the ¹ LORD's appearing to him, in the Plains of Mamre, and also that where Moses and Aaron and

¶ Exod. 24. seventy of the Elders of Israel saw the ² God of Israel, and there was under his Feet, &c. So we read one of the Prophets saw

¶ Isa. 6. 1. the LORD ³ sitting upon a Throne; which

¶ Joh. 12. this ⁴ Evangelist says, was Christ. And in

¶ 41. the preceding Gospel, we are told, the

¶ Luk. 3. Holy ⁵ Spirit descended in a bodily Shape, like a Dove, upon Christ. And to name

¶ Rev. 1. no more; when he ⁶ appear'd to John, he

¶ 17. fell at his Feet as dead: till he laid his right Hand upon him, saying unto him, Fear not, I am the first and the last. That we may rightly understand such Scriptures, it will be necessary that we search and compare with great attention the Sacred Records; and proceeding in this manner, we shall be able to know, and therefore reconcile them, and Ignorance herein be no more the occasion of Error in divine Things. As to this particular, I may propose only a few Texts to make it evident. As that which says an Angel of

¶ Ex. 3. 2. the ⁷ LORD appear'd to Moses in a Flame of Fire, out of the midst of the Bush. — Ver. 4. And when the LORD saw that he turned aside to see, God called to him out of the midst of the Bush. Here it is plain, that he who is called God, is an Angel of the LORD: the reason of which is

is given, in that place which says, his ^{Ch. 23.} Name was in him. And these compar'd ^{21.} with the like under the Christian Dispensation; as where the ³ Angel speaks as ^{Rev. 1.} very Christ, yet after to prevent St. ^{18.} John in the Worship he design'd, he charg'd him ^{3 Ch. 19.} not to do it to his ^{10.} Fellow-Creature, ^{4 Ch. 22.} but to worship God. ^{9, 16. 17.}

S E C T. XXXII.

But Jesus did not commit himself unto ^{Joh. 2. 24.} them, because he knew all Men, and needed not that any should testify of Man; for he knew what was in Man. [— Whose Heart thou knowest: for ^{I Kings 8. 39.} thou, even thou, only knowest the Hearts of all the Children of Men.— And all the Churches shall know, that I am ⁶ he which ^{Rev. 2.} searcheth the Reins and Hearts.— The ^{23.} Righteous ⁷ God trieth the Hearts and ^{Ps. 7. 9.} Reins.]

S E C T. XXXIII.

And no Man hath ascended up to ^{Joh. 3. 13.} Heaven, but he that came down from Heaven, even the Son of Man who is in Heaven. [But there is no mention in any place, that a certain distinct Being, call'd the Son of God, came down from Heaven, took our Nature, and is said to be in Heaven.]

S E C T.

S E C T. XXXIV.

Joh. 3.17. For God sent not his Son into the World, to condemn the World; but that the World through him might be saved.

Luk. 2.7. [—Into the World, when the blessed Virgin brought forth her first-born, who being conceiv'd in her Womb by the Holy Spirit, was therefore call'd the Son of God.]

S E C T. XXXV.

Joh. 4.24. God is a Spirit. [—Who hath reconciled us to himself by Jesus Christ, in whom he was reconciling the World unto himself, not imputing their Trespasses unto them. Now the Lord is that Spirit.]

S E C T. XXXVI.

Joh. 5.17. —My Father worketh hitherto, and I work. [My Father worketh hitherto, speaking as the Son; and I work, consider'd as God-man, the Son in whom the Father dwelleth.]

S E C T.
TO 2

S E C T. XXXVII.

—Verily, verily, I say unto you, ^{Joh. 5.19.} the Son can do nothing of himself, but what he feeth the Father do : for what Things soever he doth, these also doth the Son likewise. —Ver. 30. I can of my own self do nothing : as I hear, I judge : and my Judgment is just ; because I seek not my own Will, but the Will of the Father which hath sent me. [The Son can do nothing of himself. I can of my own self do nothing ; as I hear I judge, and my Judgment is just, because I seek not my own Will (consider'd as the Son) but the Will of the Father which hath sent me. The Son, having the ^{1 Ch. 3.} Spirit without measure, doth always those things ^{34.} which please the Father ; and whatsoever Things he doth, these also doth the Son, in whom the Father dwelleth.]

S E C T. XXXVIII.

—But my Father giveth you the ^{Joh. 6.32.} true Bread from Heaven. The Child that was prophesy'd should be born, the Son that was to be given, and was of the Fathers, as concerning the ² Flesh ; was ^{2 Rom. 9.} himself the everlasting ³ Father, who is ^{5.} ^{5. Isa. 9. 6.} over all, God blessed for ever.]

S E C T. XXXIX.

Joh. 6. 38. For I came down from Heaven, not to do my own Will, but the Will of him that sent me. [I came down from Heaven, (consider'd as the Word) not to do my own Will (consider'd as the Son) but the Will of him that sent me. Which made the *Jews* who did not understand what he said, on the account of the mysterious manner wherein he express'd himself, murmur¹ at him; because he said, I am the Bread which came down from Heaven: and they said, Is not this Jesus, the Son of *Joseph*, whose Father and Mother we know? How is it then that he saith, I came down from Heaven? Which appear'd impossible to them, who would not believe that the ² Father dwelt in, ³ and is one with the ³ Son (not as they suppos'd, of *Joseph*, but) of God.]

S E C T. XL.

Joh. 6. 51. I am the living Bread which came down from Heaven; if any Man eat of this Bread, he shall live for ever: and the Bread that I will give, is my Flesh, which I will give for the Life of the World. [His Flesh, the ⁴ Temple in which he dwelt, who is the living Bread which came down

down from Heaven to give his Flesh, even his Life, a Ransom, and make his Soul an Offering for Sin, consider'd as Man, and the Son ⁴ of God.]

¹ Mat. 20.

^{28.}

² Isa. 53.

10.

³ I Cor.

15. 21.

⁴ Rom. 5.

10.

S E C T. XLI.

— Doth this offend you? What and ^{Joh. 6. 61,} if ye shall see the Son of Man aseend ^{etc.} up where he was before? It is the Spirit that quickneth, the Flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are Life. [We have an account in this Chapter, that not only the *Jews* who continu'd in open Unbelief, but likewise many of our Lord's Disciples, murmured at him. Whence we may observe, that not only the visible Unbeliever, but also the pretended Disciple, will be alike offended by Words, which, duly consider'd, are Spirit and Life.]

S E C T. XLII.

— My Doctrine is not mine, but his ^{Joh. 7.16,} that sent me. If any Man will do his ^{etc.} Will, he shall know of the Doctrine, whether it be of God, or whether I speak of my ⁵ self.

⁵ Sect. 39.

44

S E C T. XLIII.

Joh. 7.28. Then cried Jesus in the Temple, as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of my self, but he that sent me is true, whom ye know not. [Who being in him, the Prophecy they spoke of was fulfill'd, that no Man knoweth whence he is. Which since they did not believe what our Lord said, they could not understand to [Mic. 5. 2. relate to the place of his Birth, that being known to them; nor that they should not know him, when he came, to be from God; but rather to the magnificent Appearance with which Christ should come, from some conceal'd Retirement, when he assum'd the Kingdom: and therefore could not believe that Jesuſ of Nazareth, [Phil. 2.7. who address'd to them in the form of a Servant, was their Messiah.]

S E C T. XLIV.

Joh. 8.16. ——For I am not alone, but I and the Father that sent me. [I denoting the [Ch. 10. ³ Union; and the Father that sent me, the 30. Distinction of the two Natures.]

S E C T.

(45)

S E C T. XLV.

—For I proceeded forth, and came Joh. 8.42.
from God; neither came I of my self,
but he sent me. [God sent forth his Son, Gal. 4.4.
made of a Woman, conceiv'd in her
Womb by the Holy Spirit.]

Sect. 34.

S E C T. XLVI.

Your Father *Abraham* rejoiced to see Joh. 8.56,
my Day; and he saw it, and was glad. ^{et}
Then said the *Jews* unto him, Thou art
not yet fifty years old, and hast thou seen
Abraham? Jesus said unto them, Verily,
verily, I say unto you, before *Abraham*
was, I am: [Consider'd as to his divine
Nature, as to which, he is over all, ^{38.} God
blessed for ever.]

Sect. 38.

S E C T. XLVII.

As the Father knoweth me, even so Joh. 10.
know I the Father. [The Christ ^{15.} of God, ^{15.} Luk. 9.
having the ¹ Spirit without measure, even ^{20.}
the Father, ⁵ dwelling in him.]

Sect. 37.

Sect. 1.

S E C T. XLVIII.

My Sheep hear my Voice, and I know Joh. 10.
them, and they follow me. And I give ^{27,} ^{et}
unto

unto them eternal Life, and they shall never perish, neither shall any pluck them out of my Hand. My Father, who gave them me, is greater than all: and none is able to pluck them out of my Father's Hand. I and my Father are one. [I, consider'd as God manifest in the Flesh, and my Father, as Man and the Son of God, ^{1 Tim. 3. 16.} ^{2 Ch. 2. 5.} ^{3 Sect. 1.} are one.]

S E C T. XLIX.

^{2 Ch. 2. 5.} ^{3 Sect. 1.} ^{41, &c.} Joh. 11. — And Jesus lift up his Eyes and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the People which stand by, I said it, that they may believe that thou hast sent me. [Consider'd as the Son.]

S E C T. L.

^{40, &c.} Joh. 12. He hath blinded their Eyes, and hardened their Heart; that they should not see with their Eyes, nor understand with their Heart, and be converted, and I should heal them. These things said ^{5 Isa. 6. 1.} *Isaias*, ^{6 Psal. 83. 18.} when he saw his Glory, and spake of him. [Whose Name alone is J E H O V A H.]

S E C T.

S E C T. LI.

Jesus cried and said, He that believeth ^{Joh. 12.} on me, believeth not on me ; but on him ^{44, 26.} that sent me, and he that feeth me, feeth him that sent me. [Believeth not on me the Son, but on him that sent me, who ^{Sect. 37.} dwelleth in me, and is one ^{2 Sect. 1.} with me ; ^{3 Sect. 48.} and therefore he that feeth me, feeth him that sent me, even the ⁴ invisible God ^{Sect. 31.} thus manifest in the Only-begotten of the Father.] ^{5 Ch. 1.14.}

S E C T. LII.

Jesus knowing that the Father had given ^{Joh. 13.3.} all Things into his Hands, and that he was come from God, and went to God. [As the Son.] ^{6 Sect. 34.}

S E C T. LIII.

Verily, verily, I say unto you, he that ^{Joh. 13.} receiveth whomsoever I send, ⁷ receiveth ^{20.} me : and he that receiveth me, receiveth him that sent me. [Who is in ⁸ me.] ^{8 Ch. 17.} ^{23.}

S E C T. LIV.

Let not your Heart be troubled ; ye ^{Joh. 14.1.} believe in God, believe also in me.

†

[The

[Sect. 1. [The Christ of God, in whom he was.]

S E C T. LV.

Joh. 14. ^{8, &c.} Philip faith unto him, Lord, shew us the Father, and it sufficeth us. Jesus faith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayst thou then, shew us the Father? Believest thou not that

Joh. 3. ^{24.} I am in the Father, and the Father in me? The words that I speak unto you, I speak not of my self: but the Father that dwelleth in me, he doth the Works.

S E C T. LVI.

Joh. 14. ^{15, &c.} If ye love me, keep my Commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you. [And I will pray the Father, for there is one God, and one Mediator between God and Men, the Man Christ Jesus, in whom God was; and by whom he reconciles the World to himself. And he

he shall give you another Comforter, even the Spirit of (Christ the) Truth, instead of his bodily Presence. And therefore, he not only says, he dwelleth with you, and shall be in you; but likewise adds, I will not leave you Comfortless: I will come to you.]

S E C T. LVII.

Jesus answered and said unto him, if a Man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our Abode with him. [The Holy Spirit, the promis'd Comforter, whom the Father will send in my Name; even the Spirit of him who rais'd up Jesus from the Dead, and is that God who is a Spirit manifesting himself through Christ, will love him, and we will come unto him, and make our Abode with him.]

S E C T. LVIII.

Ye have heard how I said unto you, I go away, and come again unto you: if ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. Ver. 31.—And as the Father gave me Commandment,

even so I do : [Consider'd as Man, and
Sect. 37. the Son of God.]

S E C T. LIX.

Joh. 15. 23, &c. He that hateth me, hateth my Father
also. If I had not done among them
the Works which no other Man did, they
had not had Sin: but now have they both
seen, and hated both me and my Father.
[But now have they both seen, and ha-
Sect. 48. ted, both me, as God manifest in the
Flesh, and my Father, consider'd as the
Sect. 1. Son, being conceiv'd by the Holy Spi-
rit.]

S E C T. LX.

Joh. 15. 26. But when the Comforter is come, whom
I will send unto you from the Father,
even the Spirit of Truth, which pro-
ceedeth from the Father, he shall testify
of me. [Whom I will send unto you
from the Father, even the Spirit of Truth,
which proceedeth from the Father, who
Sect. 1. dwelleth in me, and is one with me,
Sect. 48. he shall testify of me.]

S E C T.

S E C T. LXI.

—For if I go not away, the Com- Joh. 16.7.
 forter will not come unto you ; but if I
 depart, I will send him unto you. [—If
 I go not away, consider'd as the Son,
 the Comforter who is the ' Holy Spirit, ^{Ch. 14.}
 by whom the Son, as such, was ^{26.} con- ^{Sect. 1.}
 ceived, will not come unto you ; but if
 I depart, I, who have the Spirit without ^{Sect. 37.}
 Measure, and am the first ^{4.} and the last, ^{Sect. 18.}
 God manifest in the ' Flesh, will send him ^{Sect. 48.}
 unto you.]

S E C T. LXII.

I have yet many things to say unto Joh. 16.
 you, but ye cannot bear them now. ^{12, &c.}
 Howbeit, when he the Spirit of Truth is
 come, he will guide you into all Truth :
 for he shall not speak of himself ; but
 whatsoever he shall hear, that shall he
 speak : and he will shew you Things
 to come. He shall glorify me ; for he
 shall receive of mine, and shall shew it
 unto you. All Things that the Father
 hath, are mine : therefore said I, that he
 shall take of mine, and shall shew it unto
 you. [—He shall not speak of himself ;
 but whatsoever he shall hear, that shall he

speak ; and he will shew you Things to
[¶] Sect. 48. come. Which denotes the Union of the
 Father and Son ; and that the righteous
[¶] Sect. 32. [¶] God, who is ³ a Spirit, doth manifest
[¶] Sect. 35. himself in a gracious manner to Sinners,
[¶] Sect. 19. only ⁴ through his beloved ⁵ Son ; who
[¶] Mat. 3. 17. alone could say, when he breath'd on his
[¶] Joh. 20. Apostles, ' Receive ye the Holy Spirit :
[¶] 22. and in this place, he shall glorify me ;
 for he shall receive of mine, and shall
 shew it unto you : and the Reason is gi-
 ven ; all Things that the Father hath, are
[¶] Sect. 55. mine : therefore said I, he shall take of
 mine, in whom the ⁷ Father dwelleth,
 and shall shew it unto you.]

S E C T. LXIII.

Joh. 16. I came forth from the Father, and am
^{28.} come into the World : again, I leave the
 World, and go to the Father. [Consider'd
[¶] Sect. 26. as the ⁸ Son.]

S E C T. LXIV.

Joh. 17. 1. These words spake Jesus, and lift up
 his Eyes to Heaven, and said, Father, the Hour is come ; glorify thy Son, that thy Son also may glorify thee. As thou hast given him Power over all Flesh, that he should give eternal Life to as many as thou

thou hast given him. And this is Life Eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the Earth: I have finished the Work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the Glory which I had with thee before the World was. [These words spake Jesus; and lift up his Eyes to Heaven, the place of the glorious Residence of the Son ¹ of Man; who being ^{Ch.3.13.} the Son, whose Name is the everlasting ² Isa. 9. 6. Father, consider'd as such, is in Heaven: and said, Father, the Hour is come, glorify thy Son, that thy Son also may glorify thee. As thou hast given him Power over all Flesh, that he should give eternal Life to as many as thou hast given him. And this is Life Eternal, that they might know thee the only true God, (even the Father) and Jesus Christ whom thou hast sent. I have glorified thee on the Earth: I have finished the Work which thou gavest me to do: Consider'd as Man, ³ and the Son of God. And now, O Father, glorify thou me with (or in) thine own self, with the Glory which I had with (or in) thee before the World was. Which we may compare with other places; and particularly that, where the

³ Sect. 9.

the Apostle *Paul* says, Blessed be the
 [Eph. 1.3.] God and Father of our Lord Jesus
 Christ, who hath blessed us with all
 spiritual Blessings in heavenly places in
 Christ; according as he hath chosen us
 in him, before the Foundation of the
 [1 Pet. 1.20.] World. Even in him, who the Apostle
Peter also says was verily fore-ordain'd
 (or fore-known) before the Foundation
 of the World, but was manifest in these
 last Times for you, who by him do be-
 lieve in God, who raised him from the
 dead, and gave him Glory, (consider'd as
 the Son) that your Faith and Hope might
 be in God. And to this purpose, like-
 [Sect. 26.] wise, is that of the Apostle *John* ³ above-
 mention'd; which, with other Texts, re-
 quire a serious Attention.]

S E C T. LXV.

Joh. 17.
 11. ——Holy Father, keep, through thine
 own Name, those whom thou hast given
 me, that they may be one, as we are.
 [I in them, and thou in ⁴ me.]

S E C T. LXVI.

Joh. 17.
 21, &c. That they all may be one, as thou,
 [Sect. 55.] Father, art in me, and I in ⁵ thee; that they also may be one in us; that the
 World

World may believe that thou hast sent me. And the Glory which thou gavest me, I have given them: that they may be one, even as we are one. I in them, and thou in me; that they may be made perfect in one, and that the World may know that thou hast sent me, and hast loved them, as thou hast loved me.

—For thou lovedst ^{me before the} ^{Sect. 63.} Foundation of the World. O righteous Father, the World hath not known thee; but I have known thee, and these have known that thou hast sent me; and I have declared unto them thy Name, and will declare it: that the Love wherewith thou hast loved me, may be in them, and ^{Rom. 8.} ^{9.} I in ^{them.}

S E C T. LXVII.

Jesus faith unto her, Touch me not; ^{Joh. 20.} for I am not yet ascended to my Father: but go to my Brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God. [Consider'd as the Son.]

S E C T.

and said unto him, "Reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thrust it into my Side: and be not faithless, but believing." And Thomas answer'd and said unto him, "My Lord, and my God." Jesus saith unto him, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

Joh. 20.
27.

S E C T. LXVIII.

Then saith he to *Thomas*, Reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thrust it into my Side: and be not faithless, but believing. And *Thomas* answer'd and said unto him, My Lord, and my God. Jesus saith unto him, *Thomas*, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

S E C T. LXIX.

Joh. 21.
17.

— *Simon Son of Jonas*, lovest thou me? *Peter* was grieved, because he said unto him the third time, lovest thou me? and he said unto him, Lord thou knowest all Things; thou knowest that I love thee.

And thus, by the help of Christ, I have set this awful Truth, that he is the most high God, the first, and the last, in the best and clearest Light I could. I can speak it in his Presence, who alone knows the Hearts of the Children of Men,

Men, that my Aim in this small Work has been to oppose those erroneous Doctrines, that have prevail'd with many, to the dishonour of his Name, and the endangering their own, and others Ruin. And, therefore, if it shall please him to grant any Success to the Endeavours of one of the meanest of his Servants, whom he has often deliver'd, in a most gracious manner, from Death and Hell; that I may now be instrumental, in promoting his Truth; the Honour of his Name; and the Welfare and Happiness of my Fellow-Creatures: it shall be a great Occasion of Praise to God my Saviour. I can only assure the Reader, I am not conscious, that I have pass'd any difficult Place, that I have not explain'd: and, as far as I have gone, he will judge, what regard I have had to the Scripture in doing it. I may likewise say, with respect to Education, that Truth has been pursued, without Prejudice; and that I have acted, as a consistent Protestant, on the Principles of the Reformation. But, as I said, the Reader must judge, whether I have offer'd what is agreeable to the Sacred Record, the Guide which I propos'd to follow: and whether any Method

can inform the Mind, like this, which
clears the great mysterious Harmony,
and evidences the heaven Original.

Glory to God our Saviour,
Father, Son, and Holy Spirit;
Amen.

F I N I S.



